

3. They two are able (to grant us) of
great terres-
trial and celestial riches: great is your
might among
the gods.
4. Rewarding with rain the holy rite,
they favour
the zealous worshipper :* benevolent
deities, may you
prosper.
5. Senders of rain from heaven, granters
of desires,
lords of sustenance, suited to the liberal
donors (of
oblations), they ascend their spacious
car.²

ŚUKTA XIII. (LXIX.)

The deities, are the same; the *pishi* is CHAKRI ;
the metre
Trishtubh.

6. MITRA and VABUNA, you uphold the
three realms
of light, the three heavens, the three
regions (of the
earth), augmenting the force of the
vigorous (!NPKA),^s
and protecting the imperishable rite.
7. MITRA and VARUNA, the cows are full
of milk
through your (command), and the rivers
yield through
your (will) sweet water: through
you the three

¹ *Eitam riiena sapantā ishīram daksītam fadte*
IB explained
udakena nimittena yajnam sprisantau
eshanavāntam pravrid-
dham yajamdnām havir vā vydpnutah, .they two,
for the sake
of-water, touching or affecting the sacrifice, they
pervade the
inquiring, powerful institutor of the rite, they
reward him:, or
it may be, they pervade or accept the
efficacious, adequate
oblation.

² All the verses of this *Sukta* occur in the
Sdma-Veda, u.
498,494,495, and 818,819.

³ *Vavridhdnau amatim kṣītrīyāya: amati* is
usually ren-
dered form, *rupa*; *kṣītrīyasya* the scholiast
explains possessed
of strength, *fehatram*, *bdām*, an attribute, and
here an appella-
tive of *Indra*; or it may mean, he says, the
fohatriya, or
military caste.